Amni Chialip of the Obo in Waza is built inside the courtyard of a rich Tibetan, Manguru. I was told by him that every day he lit a taper and burned incense. Women, and girls, even his wife or daughter-in-law, were never allowed to enter the small temple. The same prohibition existed for the women against visiting this kind of temple in the monasteries.

When and how are the five owners of the country honored? On an auspicious day fixed by a lama, usually of the Red Sect, at the end of the fifth moon, and usually during the sixth moon, five delegates from every village assumed to be situated in the circumscription of the territory of the spirit, are sent to the mountain. They carry a tent and drive some sheep which have been washed and combed, with red paper pasted on their horns and ribbons attached to their fleece, and a piece of red cloth eight feet long on each of their backs. The men also bring some spears and arrows painted red and black, miniature bows, firecrackers and the famous "precious bottle" (the urn).

The first day, at evening, all the representatives of the villages pitch their tents at the foot of the celebrated mountain and pass the night in merrymaking. The next day, being the auspicious day, in the early morning the chief and the elders of the village, with a large crowd of villagers, arrive to attend the rites to be celebrated on top of the mountain. Chinese merchants pitch tents and do business at the foot of the mountain.

After breakfast all the chiefs of the villages with the villagers go to the Obo. One group after another sets off firecrackers before the Obo, plants in the stone heap spears and arrows, and attaches new flags and pieces of wool and bones, and reverently bury their precious bottle in a deep hole. On the crude offering table, the killed sheep is offered, broth is thrown first toward "Heaven" and then to the four points of the compass for "all the spirits," the famous Wei-sang rite is performed and libation made, while the groups kneel and prostrate themselves. After the rites of each village are performed by the chiefs, a group of lamas, mostly of the Red Church, perform on behalf of the entire community a big Wei-sang rite, beating drums, blowing horns, and chanting some prayers; they all turn three times around the obo.

In the afternoon at the foot of the mountain an immense crowd of men and women enjoy the horseraces and the wrestling,[19] singing and drinking. At sunset most of the people leave, but groups of young folk pass the night around the tents, merrymaking. On the morning of the third day, the tents are rolled up, all the

[19] L. M. Kervyn, *Mœurs et coutumes mongoles*, 76, Gembloux, Duculot, 1947. Description of the horse races in the sixth moon at the Obo by the Mongols of Outchimts'in and wrestling (on p. 109), attended by the author; also Owen Lattimore, *Mongol journeys*, 274, New York, Doubleday, 1941, with interesting description of the festivities attended by the chiefs of the Banners, etc.